

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

VOL. VIII.--NO. 15.

HARTFORD, SATURDAY, MAY 2, 1829.

WHOLE NO. 379.

CONDITIONS.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY, AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION,
AND
PRINTED BY PHILEMON CANFIELD,
Six Rods South of the State House.

Price Two Dollars a year, if paid within 3 months of the time of subscribing; if not, an addition of 50 cents will be charged.—Postage to be paid by Subscribers.

A discount of twelve and a half per cent. will be made to Agents, who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing.

No paper will be discontinued except at the option of the Publisher, until notice is given, and arrears paid.

All letters on subjects connected with the paper, should be addressed to Philemon Canfield, Post Paid. We intend to adhere strictly to the above Conditions.

For the Christian Secretary.

THE MODE OF CHRISTIAN BAPTISM.

The grand argument for sprinkling stated and refuted.

As I formerly advocated the application of a small quantity of water in baptism, in conformity to the usage of the Pedobaptist churches in this country, it will probably be expected, that I should meet distinctly some of the leading arguments which I then advanced. The general ground which I took is, that the Bible leaves the mode of baptism wholly decided, leaves ministers at liberty to apply water in any way, and to any part of the body, as may seem to them proper. I did not deny that immersion is a proper mode; indeed I should have thought it most extravagant to deny this, even nothing short of the ravings of ignorance, dishonesty, or insanity. I did not pretend to advance an argument in support of any specific mode, except in support of sprinkling; and this I rested almost exclusively upon one argument. This argument which had often been exhibited by previous writers I will state, and then shew its fallacy.

It is deduced from those expressions of scripture which point out the mode in which God gives what is termed by men, the *spiritual baptism*.

It might weaken this argument to distinguish between the expressions which indicate the communication of those miraculous powers which were limited to some of the first Christians and the expressions which indicate that sanctification of the heart which has been common to all the godly in every age.

But I will not avail myself of the distinction. The expressions pointing out the mode of this spiritual baptism are as follows;

1. Send, Luke 24, 49.
2. Pour out, shed forth, Acts 2, 17-33.
3. Filling, Acts 8, 16, and 10, 44.
4. Filling, Acts 9, 17.
5. Sitting, Acts 2, 3.
6. Anointing, Acts 10, 38.
7. Sealing, Eph. 1, 13.
8. Breathing, John 20, 22.
9. Giving, Acts 15, 8.
10. Betrothing, Hos. 2, 19. Jer. 3, 14. 2 Cor. 11, 2. Rev. 21, 9.

The argument for sprinkling is stated thus,

Christ promised his disciples, Ye shall be baptized with the Holy Ghost not many days hence. Acts 1, 5, that is, ye shall receive abundant gifts of the Spirit. But the scriptural expressions, used to mark the bestowment of these gifts or of this spiritual baptism, are, *pour out, shed forth, &c.* Therefore the word baptism in this important instance, is used in the sense of pouring or of shedding forth. This, it is claimed, is an important particular, demonstrating, that by the inspired writers of the New Testament, the word baptism, is not limited to immersion, but is used in so large a sense as to include pouring.

Further, this spiritual baptism is the all important one; and as the water baptism is only an emblem of the spiritual one, so there is a peculiar propriety in giving the water baptism in that way, which best shadows forth the spiritual one, that is, by pouring the water, or causing the water to fall on the person in the act of his baptism.

This is boldly and fearlessly brought forward as the strong argument for sprinkling, and as determining what is the will of our Saviour respecting the mode of applying water. But it may occur to the reader, that admitting the argument is substantially sound, it demands a liberal pouring. "The Spirit was poured out upon them, and they were filled with the Holy Ghost." To correspond with this, the person baptised, instead of having a few drops of water sprinkled in his face, should have water poured upon him profusely, even until he is drenched.

I have known excellent men make, in a pleasant way, upon this argument, such reflections as the following. Our hearts are only in a small measure sanctified; therefore a moderate sprinkling of water in baptism, is the most correct emblem of the state of the heart. Were our spiritual attainments great, then a liberal pouring of water would be demanded. And if we were perfect in holiness, then an immersion in water would be appropriate.

This certainly is pleasant; to some it has

been edifying. The same train of thought might be applied to infants, concerning whom these are two opposite theories. One theory, the Arminian, is, that infants are without sin. Then if they are to be baptised, they ought to be immersed. But the other, the orthodox theory is, that they are totally depraved, therefore they ought not to be baptised in any way.

But having stated the argument, its fallacy must be pointed out. Let it be remembered that the baptism of the heart is not a scriptural expression; but the circumcision of the heart is a scriptural expression often recurring. "Circumcision is that of the heart." Rom. 2, 29. The Lord thy God will circumcise thy heart. Deut. 10, 16.

This circumcision of the heart is manifestly regeneration or sanctification. And the spiritual baptism according to the foregoing argument is also regeneration or sanctification.

The spiritual baptism then, and the spiritual circumcision, are identical, are precisely the same thing; and of course must be given in precisely the same way. And what has been stated in regard to baptism, may also be stated in regard to circumcision, that God gives it by pouring out, shedding forth, &c. his spirit upon the heart. And continuing the same train of reasoning upon this ordinance, as was followed upon baptism, we may say; therefore circumcision means pouring. This, it may be claimed, is an important particular, demonstrating, that by the inspired writers of both the Old and the New Testament, the word circumcision is not limited to cutting around, but is used in so large a sense as to include pouring.

Further, this spiritual circumcision was the all important one, and as the outward circumcision was only emblematical of the spiritual one, so there would have been a peculiar propriety in giving the outward circumcision in that way, which would have best shadowed forth the spiritual one, that is, by causing water or some other liquid to fall on the part divinely appointed to be circumcised.

Thus would this argument make the express command of God written in Gen. 17, 10-13 of none effect. The same argument also managed in a different way would prove that Christian baptism ought to be given by pouring water on the part to which the knife was applied in circumcision. But I forbear, because it is painful to say that which may produce on any countenance a smile, however impudently demanded for exposing the fallacy of the argument.

Further, by reasoning from other expressions, which are descriptive of the operation of God on the heart; we should by following up the same train of reasoning, come to very different and contradictory conclusions respecting the mode of baptism. If we selected give for instance, and laid the stress upon this word, we should conclude that the minister instead of sprinkling, ought to take the basin of water, and give it into the hand of the person receiving the ordinance.

If we selected betrothed, and laid the stress upon this word, then some device ought to be invented, which would give baptism the semblance of a marriage.

I might pursue the argument and reduce it to many other absurdities. But some readers may be of opinion that I have said too much already. It is impossible for me to quit this, without an expression of deep lamentation, that Christians, in reasoning upon the institutions of the blessed Saviour, should have ever adopted so bold and unallowable a mode of reasoning. Yet when I first saw it, exhibited in the strong language of Peter Edwards, I thought it demonstration. And I heard some of the most distinguished divines in New-England repeatedly speak of it, as absolutely decisive in favour of sprinkling. And I find the argument still pressed, and claimed to be decisive, in some of the most recent popular pamphlets on baptism. Why no writer has heretofore exposed the fallacy of the argument, I know not. But sure I am, if I had seen it exposed in years past, I should have speedily ceased to call sprinkling baptism. Should I learn hereafter that there is a call for a further exposure of the fallacy of this argument in favour of sprinkling, I may if life and health are spared, think proper to pursue it, and to point out wherein its fallacy consists. The deception which this once favourite argument practiced upon me, has, since detected, awakened a variety of reflections, which I trust may be of some service, and I trust it is leading me to confine myself more to the plain letter of the scriptures in searching for the will of God respecting primitive ordinances.

I simply add in this connection, that in former years I did not sufficiently attend to the marked difference between the language of the Bible which indicates the operation of God in purifying the heart, and that which indicates the baptismal washing. The purifying of the heart is frequently spoken of under the emblem of sprinkling. "Then will I sprinkle clean water upon you," a promise of sanctifying grace. But *wash away thy sins*, is used in reference to baptism. The following passage in a single sentence, shews the different language appropriate to these different subjects. "Let us draw near [to God] having our hearts sprinkled from an evil conscience," [that is sanctified by divine grace] and our bodies washed in pure water [in baptism.] Heb. 10, 22.

Subordinate particulars bearing upon the subject.

When I published in favour of sprinkling, I then in the presence of the Lord Jesus Christ, I would ask you, What ought you to do? Ought you not to demand baptism in a way which you know to be valid? Ought you not to insist upon immersion? Can you keep a conscience void of offence, if you receive baptism in a way which seems to you doubtful? Suppose you receive it by sprinkling, and in the day of judgment Christ shall decide that this is not baptism; and shall say, "I commanded you to be baptised, and you well knew what baptism is, but under pretence that something more convenient would do, you took up with sprinkling." What reply could you make to your God and your Saviour?

Is his authority so light; and your obligation to him so small, that it should be thought a trifling thing to set aside a certain mode, and to take up with an uncertain one, merely because it is more convenient and fashionable, and men told you it would do?

Again it is urged by the advocates of sprinkling, that cases arise in sickness, in which it is evidently a duty to baptise without going into the water. Be it so: but clearly such cases ought not to be brought forward as a rule for ordinary practice. Some ministers have gone to the house of affliction, and administered the sacrament of the supper to the dying. But whether this be right or wrong in itself it would be an extravagant abuse, to make this extreme case a standard for ordinary practice, and to refuse to administer the supper in any other, than in a private apartment, where three, or four only, should be present to join in the ordinance. It is more than possible that God may accept of an act in an extreme case which he would not accept in an ordinary case.

Suppose two men are debtors; one is insolvent, he has not property to pay but fifty cents on a dollar. He greatly laments that he should wrong any man, and he hands out his last farthing to his creditors; and he assures them that he would do better by them, were it in his power. This man may be accepted of God. The other is solvent, but it would take his last farthing to satisfy his creditors. And he says within himself; I cannot bear poverty. I cannot beg; I will secretly retain one half, and turn off my creditors with half pay. This man need not expect to be accepted of God; for he had the power to be just, if he would.

But while the foregoing case is urged in proof that a mere sprinkling will do for a person at the point of death, may it not with equal propriety be urged that not a drop of water is necessary. For some have died of thirst. And if such at the close of life must be comforted with the ordinance of baptism, then they must be baptised without water. Others die in solitude, without any friendly hand to minister to them; and if such in their expiring hour must be comforted with baptism, then they must baptise themselves.

Thus this plea of necessity runs to a strange length. But as we have no account of the apostles altering the ordinance to accommodate it to an extreme case, why should we attempt such an alteration? If the apostles insisted upon going into the water, and if they adhered to one rule of baptism, why should not we do the same?

Further, it is said in favor of sprinkling, that there are sandy deserts in Africa and in Asia, where water cannot be obtained for immersion, and that there are polar regions so bound with frosts, as to render immersion impracticable. But admit these facts what have they to do with us, who live in a temperate region, bordered with the ocean, and abounding in lakes and in streams of water? Suppose there are some individuals so situated, that it is naturally impossible for them to come up to the letter of Christ's command; will that excuse us in a neglect for which the only excuse is, want of an obedient heart?

But I add, that I know of no inhabited region, in which water for immersion cannot be obtained. In all the dry inhabited districts of the east, there is, so far as I have learned, in some seasons of the year water enough, and a thousand fold more than enough, for immersion. And in the northern parts of Europe, as frozen a region as any inhabited by men, it is a well known fact, that the Greek branches of the church, do baptise exclusively by immersion.

It is further said, that as water cannot wash away every sin, "a drop in baptism is as good as an ocean."

To this I would accede, if Christ or his apostles had said it. But as they have said no such thing, I cannot yield to it my assent. I choose rather to follow the plain instruction of the Bible, than the adventurous assertions of men. It is also said that decency demands sprinkling. But in reply I would ask, what more decent in Christians, than that they should sit at the feet of Christ for instruction, and shew themselves the very scrupulous and conscientious followers of him? The groans and the sighs of delicate females, though indecent in a ball-room, may be altogether decent in them as lost sinners, inquiring what shall we do to be saved? The unadorned robe, and the handkerchief around the head, though indecent for a gay assembly, may be perfectly decent in one about to exhibit in her baptism, an emblem of her burial in the grave, and of her resurrection to an immortal life, through her union with the Lord Jesus Christ. But suppose the world decried immersion as indecent, shall Christians be ashamed of Christ, and, through shame, so conform to the opinion of the world, as to

shun his cross? Will they disregard the maxims so fully justified by the gospel, "The greater the cross, the brighter the crown." In former years I used to intimate, that there was no necessary connection between the subjects of baptism and the mode, between infant baptism and sprinkling, that sprinkling may be limited to adults, and immersion may be applied to infants. This may be true in the abstract, and in practice it may be true in the Greek Church.

But in the practice of this country, it may be far otherwise. For who in the whole compass of the United States, has within an entire age, known a single infant immersed in baptism? All of them receive their baptism by sprinkling. This fact shews a close alliance between sprinkling and infant baptism. The reasons of this alliance are obvious. Parents decide the mode for their children. The immersion of them would be troublesome, would be accompanied with great struggles and much noise. Infant baptism, it is apprehended, has in this country, too feeble a hold of parents to overcome these difficulties. Parents would sooner drop the practice than meet the difficulties.

Moreover churches would oppose an innovation. As the immersion of an infant would be giving a very decided preference to that mode, so the church would fear the consequence, would fear it would make members uneasy with their infant sprinkling, and induce them to demand immersion for themselves.

They would also say, What advantage would it give the Baptists to make inroads upon us, were we to grant that immersion is so decidedly preferable?

Before joining the Baptists I was led to give this point a very particular consideration; as I was strongly desirous of taking a middle course between the two denominations. But after mature deliberation, I was persuaded that sprinkling must remain connected with infants, and that in this there is no hope of reform. Infants, if partakers of the ordinance in any form, must be sprinkled, and after becoming Christians, they must be held to this baptism. And as the vast majority of baptisms, are given to infants, sprinkling of course must take the lead, and must be so strenuously defended, that immersion, even in regard to adults must be thrown into the back ground, and when importunately demanded, practiced only through untoward necessity.

The sacramental supper and baptism seem to be closely connected institutions, the positive ordinances of Christ, resting in all their circumstances upon his declared will. In the administration of the supper, it is admitted that he left all the particulars distinctly on record, which he would have us regard. And to these particulars we are accustomed explicitly to refer for authority, as we proceed from part to part in the administration.

His direct command is limited to two things; first, to eat bread in commemoration of his body broken; secondly, to drink the cup, [or wine] in commemoration of his blood shed for the remission of sins.

His example also in four particulars, is recorded in close connection with this ordinance, as if he designed it to be copied by his disciples; that is, he blessed and break the bread, he blessed the cup; and, at the close, he sung a hymn.

Many other circumstances doubtless, accompanied the administration, as his position, either sitting, kneeling, prostrate, or standing; time also taken up in the administration, as fifteen, twenty, or thirty minutes, &c. but as nothing of these is recorded, and we are left in ignorance of them, so we are not bound to conform to them. But what is written, is doubtless written for our instruction. And to all the recorded circumstances, so far as we understand them, we feel bound sacredly to conform.

And why should not the same hold true in regard to baptism? I doubt not that it does. In former years however, while in the practice of sprinkling, I could refer neither to precept, nor to example. But now in this ordinance I can constantly refer to a specific example, to much water, to Christ in the water, to the eunuch in the water, &c. This seems to be bringing both ordinances to a precise standard, and clearly to show that in observing them, we follow Christ.

The reader will notice that in the preceding pages, I have often used the expression *mode of baptism*, and have spoken of *sprinkling as a mode of baptism*. This I have done in conformity to general usage, and because it would be inconvenient to avoid it. But as I understand the subject, baptism, as the word is used in the gospel in relation to the sacred institute, is *immersion in water*; and the modes of baptism strictly speaking, are merely the different ways in which the act of immersion may be performed, as laying the candidate forward, or backward, or sideways, &c. into the water. But sprinkling is a specifically different act from immersion; and cannot with propriety, be called a mode of baptism, if we mean to use the word baptism, in its scriptural acceptation.

Thus I have exhibited the leading things which I wished to lay before the reader, on the mode of baptism, as gathered from the English translation of the New Testament. The critical part of the investigation I shall throw into an appendix.

The world has a great many servants and friends, but I never knew any praise it at parting.

MISSIONARY RECORD.

From the American Baptist Magazine.

BURMAN MISSION.

The latest communications from our Missionary brethren in the Burman Empire, present increasing evidence of the divine blessing, and gratifying prospects for the future. The following extracts from Mr. Judson's Journal, just received by the Corresponding Secretary, will be read with deep interest.

MR. JUDSON'S JOURNAL.

July 28, 1828. Yesterday, five persons were baptized, whose names and characters are as follows:

1. Mc Donald, a native Hindoo, twenty-eight years of age. He renounced heathenism a few years ago, and was christened by an Englishman on the Madras coast. His first profession of Christianity was probably sincere, but within a few months, he became acquainted with some persons whose communications unsettled his mind, and reduced him to a state of darkness and perplexity, for several years. When he came to this coast, about a year ago, he assumed the English dress, and in correspondence with his former friends, in Madras and Bengal, he made many attempts to disseminate erroneous sentiments in all classes of society; but happily without the slightest success. One morning about a fortnight ago, he came to the zayat, and heard the doctrines of implicit faith in the word of God, and of regeneration by the power of the Holy Spirit—doctrines which were quite new, and at the same time quite satisfactory to his soul. He yielded at once to the force of truth, and became, to all appearance, an humble, teachable disciple of the divine Son. He understands Burman enough to join in our worship, and on his requesting baptism, we had no hesitation about receiving him into our little number. He brought with him, yesterday, a large bundle, which he informed us contained the tracts and publications, which had given him so much trouble; and when he was baptized, he buried them, with his former character, in the watery grave.

2. Mung Shway-pan, whose name has been sometimes mentioned in the journal as a hopeful inquirer. He has been a constant attendant at the zayat, ever since it was built, and is a pretty fair specimen of a cautious Burman, who turns a thing over ten thousand times, before he takes it; but when he once takes it, holds it forever. He accordingly appears now very firm and decided.

3. Mai Nyo, an aged female, above eighty. She says she was a little girl, when the great Alompra subverted the kingdom of Pegu, and established the present Burman dynasty; so that she has lived under eight successive monarchs. She became acquainted with Mrs. Wade three or four months ago; and though she is bitterly opposed by her relatives, on whom she is quite dependant, and though she has been, especially of late years a devotee in religious duties, she has renounced all for Christ, and with tottering steps bending under the infirmities of age, has done homage to the King of kings, in the baptismal stream.

4. Mah-ree (Mary Hasseltine,) about twelve years old, daughter of Mung Shway-pan, and the only girl that survives of the female school which Mrs. Judson commenced at Ava.

5. Meh Aa, of the same age and standing as Mah-ree. These two girls are the first fruits of an incipient revival in the school, similar to those glorious revivals, which distinguished our beloved native land. May the Holy Spirit be poured out more copiously on our own hearts, on the children of the school, and on all the inhabitants of Maulmying.

While I have my English pen in hand (an event which rarely occurs) I would say a word concerning Ko Myat-kyau, who was baptized last March, especially as we have considered him an assistant in the mission, since that time.

He is, as I have mentioned, a brother of the first native chief in the place—nearly fifty years of age—of most respectable rank in society, more so than any other that has been baptized—possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. His literary attainments are scanty, but he has command of handsome language, particularly that which is current in the higher classes of society. He has been an inquirer after truth many years, and has diligently investigated the systems of Boodha, of Brahma and of Mahomet. At length, he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardor than commonly characterize his cool, considerate countrymen. He has suffered as much persecution, as can be openly inflicted under British government. All his relations and friends joined in a most appalling cry against him; and his wife commenced a suit for divorce; and his brother publicly declared, that if he had the power of life and death, he would instantly wipe out, with his blood, the disgrace brought upon the family. Our friend bore it with all the meekness of a lamb, and conducted himself with such forbearance and Christian love, that the tide has begun to turn in his favour. His wife has relinquished her suit, and begins to listen to the word; his brother has become silent; and some few of the relatives begin to speak in our favor.

It ought to be added, that Ko Myatkyau has given up all worldly business, and devoted himself to assisting us in our missionary work. For this he is particularly fitted by his undisciplined humility. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman, endeavouring, in language intelligible to her dark mind, to communicate some idea of the mysteries of redeeming love.

But in commending Ko Myat-kyau, I would not forget our old tried friends, Mung Ing and Mung Shway-bay. The former says it is his meat and drink to preach the gospel, and when, for some time, he has no good opportunity, he feels like a person deprived of his

necessary food. The latter has been lately growing in habitual self-denial and holiness of heart; his prayers savor of heavenly communion; and it was through a word from him, spoken in season to his daughter Mah-ree, that the revival commenced in the female school.

August 3, Lord's-day. We baptized Mee Tan-goung, Mee Nen-mah, and Mee Nen Yay, three girls from the school, whose cases are rendered interesting, by the considerable knowledge they have acquired in the course of a few months, by the distinctness of their religious experience, and by the violent persecution they have suffered from their respective parents and relatives. Mee Tan-goung's case is particularly interesting, when contrasted with that of her elder sister Mee Lau, who, after experiencing very clear and pungent convictions of divine truth, has at length been induced, by alternate promises and threatenings, deliberately to reject the Saviour of sinners, and join her mother's party.

Another girl, Mee Pike, who gives us satisfactory evidence of being truly converted, was brought before the church this day; but her mother being a member of the church, it was thought by some, that she was perhaps influenced by her mother's example, rather than by the conviction of her own mind, and we could not get a clear vote for her admission.

An elderly man, Ko Shan, was also presented; but his replies were so indistinct that he was rejected by an overwhelming majority.

Mung San-loon the 2d, mentioned May 31st, was accepted for baptism next Lord's-day.

4. Mee Tan-goung's mother came early in the morning, before any of us were up, and having made her elder daughter, Mee Lau, open the door of the school zayat, she fell upon her younger daughter, abusing and beating her, until fearing that she should alarm the house, she went off. Soon after, however, she came again, and finding her daughter outside, she beat her on the head with an umbrella, and threatened to sell her for a slave. She then went into town, and after raising a tumult in the market place, and declaring that her daughter had entered in a religion, which prevented her lying and cheating, so that she was quite lost to all purposes of trade, she carried the alarming tale to the mothers of the other two girls who were baptized yesterday. One of them, the mother of Mee Nenmah, who has been most violent heretofore, came in a rage to Mrs. Wade, (brother Wade and myself being absent at our zayats,) and after using as bad language as she dared, she ran down to the school-room, seized her daughter by the hair, and dragged her out doors towards a heap of wood, where she would have quickly armed herself with a weapon had not Mrs. Wade interfered, and rescued the victim, upon which the mother went off, muttering vengeance. The girls bore all this abuse in silent submission, and really manifested something of the spirit of martyrs. All three are taken into the house, for the present, lest their infuriated relatives should make an assault upon them by night.

Poor Mee Aa, baptized Sunday before last, lives in great fear. She is daily expecting her mother from Amherst, who will no doubt take her away instantly, and use all the means in her power to make her renounce the Christian religion.

Aug. 10, Lord's-day. Ko Shan having satisfied us all, during the past week, that his unfavourable appearance last Lord's-day, was owing more to his want of language to express his ideas, (being a Taling, and but little acquainted with the Burman,) than to his want of grace, was this day re-examined and accepted. Mee Pike also was accepted, and these together with Mung San-loon the 2d, received baptism.

Two other girls, younger than those who have been baptized, appear to have obtained light and hope in Christ. "Out of the mouth of babes and sucklings thou hast perfected praise." One of them, Mee Youk, about eight years old, gives as clear, satisfactory evidence of real conversion, as any of the older girls. The other, Mee Kway, like our departed Mee Shway-ee, was rescued at Amherst, from miserable slavery. She has hitherto given us very little pleasure, but is now led to see that she has been an uncommonly wicked child, and to feel an humble, penitent disposition.

24, Lord's-day. Mee Youk received baptism, through her brother, a young man, threatens "to beat her to death."

Sept. 1st, Lord's-day. We baptized Oo Peenyah, Pandarram, and Mee Kway; the first, a respectable person, about fifty years of age, a native of Tavoy—by profession a doctor; the second, a Hindoo from the Madras coast, a doctor, also, and astrologer, quite ignorant of English and Burman, and brought to the knowledge of truth, through the instrumentality of Mc Donald, and the New Testament in Tamil, which he has had in his hand day and night, for the last six weeks; the third, the little girl mentioned Aug. 10.

In the afternoon, we partook of the Lord's supper, with twenty native communicants, four being absent from illness or other causes, beside those at Rangoon and Tavoy.

A. JUDSON.

From the foregoing journal it will be perceived, that light is now beaming on the minds of the benighted Burmans, and the word of the Lord is beginning to have free course. The blessing poured out on the school at Maulmying, cannot fail to encourage an increase of pecuniary aid for its support and extension. Let bountiful offerings be cheerfully tendered, that multitudes of these Burman children may be brought under the influence of the means of grace.

The increase of native preachers must awaken the most lively gratitude, and inspire increasing confidence in the evangelizing of Burmah. The whitening fields call also for additional labourers to proceed from this country. A cry reaches us across the bosom of the

deep, "Come over into Burmah and help us." Are there not young men of talents, piety and education, in our churches, whose hearts burn with a generous fervor for the salvation of the heathen? Will not the love of Christ constrain them to say, "Here are we Lord, send us." As measures are in progress for publishing the Scriptures, and issuing tracts in the Burman empire, new fields will present for cultivation, and new and multiplied efforts will be demanded. Let the churches pray that the Lord of the harvest may send forth additional laborers.

LATEST INTELLIGENCE FROM THE BURMAN MISSION.

Extract from a Letter to the Corresponding Secretary.

Tavoy, Oct. 11, 1828.

Rev. and dear Sir,

We are going on as usual in our work. No baptisms since the third of August. One or two persons give us encouragement. Mrs. Boardman has commenced a boarding school for girls; but it is a subject of very deep regret to us all that the Tavoy women speak so impure Burman, that Burmans who have lived here fifteen or twenty years cannot understand them. This is a most serious impediment to my dear partner in all her intercourse with the females of this place. We are constantly obliged to call an interpreter, in order to converse with them. The Karens in this province are attentive to the Gospel. We have much reason to hope they will, ere long, embrace it in sincerity. We are favoured with excellent health.

Yours in the Gospel,

GEO. D. BOARDMAN.

A SIGN OF THE TIMES IN ITALY.

A Prospectus of a new edition of Martini's Italian Bible has been issued at Naples, and is said to have been extensively circulated throughout the Italian States. The following is an extract:

The present are times of great difficulty.—Man, more than ever enemy to the truth, renews his attacks every day with increased energy and artifice, with the hope to expel for ever from the hearts of the faithful the sentiments of religion. But the Holy Scriptures are a shield of defence against all attacks, a sword of keenest temper, powerful to resist the assaults of the enemy. Whoever will furnish himself with these sufficient weapons, shall be sure of victory. The promise can never fail. Meditate then on the Holy Scriptures: endeavor to understand their full meaning: feed daily on the divine word—you shall thus fortify your faith, and advance step by step in piety and holiness.

These are our motives for the present publication. The necessity of the case demands it. Other places are exerting all their power in promoting the good work. It would be a disgrace to Naples to be backward. The book will be printed in the cheapest possible form consistent with correctness, that it may come within the reach of all.

UNION AMONG BRETHREN.

"It is only in congenial society that the tenderest sympathies, and dearest charities of our nature, are fully awakened and called into delightful exercise, that we enjoy 'the feast of reason and the flow of soul,' and all the inexhaustible treasures of the heart; and these are the true riches; for we know who has said, 'a good man out of the good treasure of his heart, bringeth forth good things.' The gratification of the senses is low and poor, being enjoyed equally with us, if not in a superior degree, by the inferior animals; and that opulence which is merely of an intellectual nature, however highly prized, and eagerly sought by many is after all a very inferior description, being possessed in a superfluous degree, even by the devils. But the riches of the heart, consisting in an upright will, and holy and benevolent affections, not only raise us to a level with the angels, but assimilate us to God himself, and transform us into his brightest image; for God is love, and he that dwelleth in love dwelleth in God, and God in him." Thus he is imparadised in the very bosom of felicity.

"A bad spirit may be as offensive to God and injurious to man as immoral conduct, though it is not generally considered so. It cannot be more consistent with true religion, to turn the house of God into a den of lions, than into a den of thieves. Those who sport with fire-brands, arrows, and death, and are ready to call down fire from heaven upon all who oppose them, or differ from them, know not what manner of spirit they are of. They have quite mistaken the nature and design of Christianity, which is a religion of love, intended not to excite, but to allay these evil passions, and reconcile men to God, and each other. Controversy may be sometimes unavoidable; it may often be necessary to contend earnestly for the faith once delivered to the saints, but never bitterly or furiously. 'The wrath of man worketh not the righteousness of God.' Therefore, mark them that cause divisions contrary to the doctrine which ye have received, and avoid them; such are infectious and dangerous characters."

"Often, alas! has the carnality of ministers and people brought all that is dear and sacred to the very brink of the precipice, and would as often have cast it down headlong, had it not been prevented by an invisible power. It was this that poisoned the fountain of life, and corrupted the church at its commencement, when the sons of God entered into an unholy alliance with the daughters of men, and blended the church and the world. And how has it possessed the church ever since, convulsing and rending it like a demon! Oft times casting it into the fire and into the waters, to destroy it, and sometimes reducing it apparently to a state of death, inasmuch, that many thought that it was dead. O, when will the Divine Master himself come in the plenitude of his omnipotence, in the full power of his word and spirit, and rebuke and cast out this foul and stubborn fiend, which his disciples have been so long labouring to expel in vain! Until then, the churches will not have rest, for it fills them with strife and confusion, and every evil work."

"THERE BE MANY THAT SAY, WHO WILL SHOW US ANY GOOD?"

One day as I was sitting quite alone in my quiet chamber, a very dear and only brother, entered and threw himself by my side, with an air of chagrin and sadness, exclaiming—"I am sick of the world and every thing in it! Like Job, I am almost ready to curse the day of my birth. What pursuit is there under the sun that will yield me any happiness, can you tell me, my gentle sister? But stay—you will say to me, as you have a thousand times before, that it is only to be found in religion. Now, to you it may yield the purest delight—but for me it has no charms. Its requirements are to my spirit utterly repugnant and distasteful. I suppose you are almost horror-stricken at the bold avowal, but nevertheless it is true, and I see not but that I must still go on as I have hitherto, chasing after happiness, as in my boyish days I would chase a painted butterfly which continually eluded my pursuit or perished in my grasp."

"I am, indeed, both grieved and shocked, my dear brother," I answered, "at the 'bold avowal' you have made. You are continually asking, 'who will show me any good?'—and yet reject the only satisfying good in the universe, without so much as examining whether or not it has no charms for you, True—such is the melancholy state of our depraved feelings—but God can give you another heart and another spirit. He can make a single promise of his blessed word more sweet to your soul, than the heavenly music of an angel's harp could be to your listening and ravished ear. He can give the clear and penetrating eye of faith, which pierces the dark and heavy clouds which surround us, sees a mansion so glorious, a crown so resplendent, and a seat so blissful at the right hand of the Saviour, that the glorious prospect often fills the soul even here with 'joy unspeakable.' Indeed religion, and religion alone, can satisfy the eager longing of your soul for happiness. But from her you turn with disgust and loathing. Oh, my brother! your's is indeed a sad case. You are convinced that the earth can never give you happiness, but are still determined that you will not look for it above.—That if it can only be found in God and heaven you will have nothing to do with it. I cannot even conceive of a situation more dark and desperate. And yet, alas! thousands around us are in the same wretched condition, preferring misery in sin to happiness in God."

Where shall I find the happiness
My longing soul requires;
Oh! what will fill and satisfy
Is infinite desires?

The joys of earth have all been tried,
Alas! been tried in vain;
I want more pure and lasting bliss,
Where can I this obtain?

Tired of the world, of self, of life,
Where shall I fly for rest,
Oh! what shall bring my spirit peace,
What calm my troubled breast?

Cease, mourner, cease thy sad complaint,
There yet is hope for thee;
Thy Maker's blissful countenance
Can bid all darkness flee.

Oh! turn thee to thy Saviour God,
And only seek His love;
Pure peace on earth then shalt find,
And perfect bliss above. E.

THE BIBLE FOR BURMAH.—It is pleasing to observe, that the voluntary offerings for this grand object are increasing. We have now the satisfaction to add to the other efforts in this cause, that the Gentlemen of the Rev. Dr. SHARP'S Congregation have presented him with Fifty Dollars, to render him a subscriber to the same benevolent design.

In a postscript of a letter which we have received from Rev. Elias Megregory, of North Leverett, Ms. he says:—"I have collected about \$40 for the publication of the Scriptures in the Burman language, and have a pledge for \$10 more."—Chr. Watch.

BOSTON SOCIETY AUXILIARY TO BAPTIST BOARD.—Lord's-day evening, anniversary sermon to this Society was preached at the Baptist Meeting-House in Charles-Street, by the Rev. Dr. Sharp, and a contribution was taken, amounting to \$81.33.—B.

We learn that Rev. BENJAMIN PUTNAM has received his dismission from the Baptist Church in Randolph, and has received and accepted a call from the Baptist Church and Society in Marshfield, Ms. for one year.—He has already entered on his ministerial duties.—B.

For the Christian Secretary.

MR. EDITOR, The seventh meeting of the Middlesex Temperance Association was held at East Haddam on Tuesday the 21st inst. The report of delegates from 15 minor Associations, presented the cause of Temperance as making very favourable progress throughout this region. 800 males, and about the same number of females, have entered into a mutual agreement to abstain entirely in all seasons of health from intoxicating liquors.

The effect of this abandonment of the destroyer of the peace and happiness of man, was reported to be of the happiest character, upon the temporal and spiritual welfare of the community. It was peculiarly gratifying to the friends of religion to hear that the exertions of the temperance society, had in several places, been followed by revivals of religion; that, in several cases of hopeful conversion, the first serious impressions were made on the minds of the converts, by the addresses at the meetings of the auxiliary temperance societies; and that in several other cases, the person, who at first only abstained from strong drink, was afterwards favoured with the operations of the Holy Spirit upon his mind, till he became a hopeful subject of divine approbation. The next meeting will be at Durham, 3d Tuesday of May.

Communicated by order of the Association.
JOHN MARSH, Sec'y.

CHRISTIAN SECRETARY.

HARTFORD, MAY 2, 1829.

In our preceding columns, will be found very gratifying intelligence from Burmah. Those who have sowed the precious seed in tears, are now reaping with great joy. It would seem to us, that the Christian (if any such there be) who has heretofore had doubts as to the expediency of Foreign Missions, can doubt no longer. The evidence that God has blessed the labours bestowed upon the heathen, in the salvation of many souls, grows stronger and more clear, every day. Who then that has been redeemed by the blood of the Lamb, but will pray for the extension of that kingdom, in which 'peace and good will to men' shall prevail. And if he thus prays, he will prove the sincerity of his heart by aiding in the great work of evangelizing the world.

A part of Mr. Boardman's Journal has been received, but too late for this week's paper.

It gives us pleasure to observe the interest expressed, by various notices in the Baptist Register, for the Burmans, that they may have the Bible in their own language. As Mr. Bennett, of Ulster, is preparing to leave this country, as printer to the Burman Mission, many are offering their free gifts, to promote the objects of his journey. And although some of these donations are not large, they will doubtless be as acceptable as was the Widow's mite.

The Rev. BENJAMIN M. HILL, Pastor of the Baptist Church in New-Haven, has been appointed by his Excellency GIDEON TOMLINSON, to deliver the Election Sermon, and the Rev. CHARLES A. BOARDMAN, Pastor of the society of New Preston in Litchfield County, to be his second.

A copy of Dr. Chapin's Inaugural Address, delivered at his entrance on the duties of President of Columbian College, Washington, has been received, from which we intend to give extracts in our next. Subject of the Oration.—The Business of Human Life.

The Richmond Baptist African Mission Society, held their Annual Meeting at Richmond, on the 20th April. More than \$140 had been received by the Treasurer the past year. The following resolution was adopted:

Resolved, That the funds raised by the Society be forwarded to the acting Board of Managers of the Monrovia Baptist Missionary Society to be distributed by them for the support of schools, and other Missionary operations in Africa, agreeable to directions from our own Board.

John M. Niles, Esq. is appointed Post Master in this city, vice Benjamin H. Norton, Esq. removed.

MEMBERS OF CONGRESS.

The following named gentlemen, have been elected to Congress from this state:

Wm. W. Ellsworth; Ralph I. Ingersoll; Noyes Barber; Ebenezer Young; Jabez W. Huntington; Wm. L. Storrs.

STATE SENATORS.

Nathan Johnson; Martin Welles; Henry W. Edwards; John D. Reynolds; Roger Huntington; Samuel Raymond; Daniel Tomlinson; Homer Boardman; John Nichols; Thomas Hubbard; John Alsop; John Pitcher.

POLITICAL.

From the New-York Daily Advertiser.

LATEST FROM ENGLAND.

By the packet ship George Canning, Captain Allyn, which arrived yesterday morning from Liverpool, we have received our Liverpool papers to the 24th of March.

In the House of Commons, the Catholic Relief Bill passed a second reading, on the 18th, sustained by an animated and interesting speech from Mr. Peel, although strongly opposed, particularly by the Attorney General. We copy below the most important parts of the debate. The latter said, that no earthly inducement could make him draw up, or subscribe such a bill, calculated to subvert the constitution which his Majesty, in his coronation oath, had sworn to support.

Mr. Peel repeated, what he and his associates on that side of the Bill have stated before, that the time had not arrived when it would be proper to communicate all the information the Ministry possessed in relation to the Catholic Question; but when it should be made known, his opponents would confess that he had no other alternative, and had adopted the only course by which the power of the Catholics could be diminished and the Protestant religion maintained. He lamented, in feeling terms, the unavoidable loss of old friendships and public confidence, which his new course rendered inevitable, and remarked, that although, in case of a failure to accomplish the object to all the blame of defeat, success would confer on him no honorable distinction as an originator or early friend of the measure he was now advocating. That distinction, that honor belonged to some of his great predecessors—Fox, Grattan, Plunkett, the gentlemen opposite, and Canning, whom he had steadily opposed.

The Bill relating to the Elective Franchise was, on the 19th passed to a second reading, after some debate, by a majority of 206.

Lord Wellington and the Duke of Winchelsea have been engaged in a very foolish duel. Indeed the points of inconsistency with which it is marked make it in some respects ridiculous. Lord Winchelsea, offended at the turn of affairs in relation to the Catholic Question; determined to withdraw his name as a subscriber to the new Episcopal Institution called King's College, which some charge the Ministry with having got up at the time they did, to blind the public with a false idea of their devotion to the Church; and which the Duke of Winchelsea regards as unsafe in hands which are resigning such power to the Catholics. He wrote a letter to Mr. Coleridge, the secretary of the College, in which he reflected strongly on the Duke of Wellington, and for this was called on by the latter for "reparation;" and on that being refused, after the exchange of several notes, satisfaction becoming a gentleman was demanded. They met, accordingly, at Battersea Fields, when Lord Wellington fired once without effect, the Duke of Winchelsea discharged his pistol in the air, and then a memorandum was offered by his second, and accepted as satisfactory by the second of the Duke of Wellington.

In the letter to Mr. Coleridge above alluded to, the Duke of Winchelsea expresses a decided opinion that the principles of the King's College will not be "truly religious, Scriptural, or permanently Protestant;" and this appears to have been the ground on which he resolved to make several charges against Lord Wellington, and afterwards to FIGHT HIM!

BRITISH HOUSE OF COMMONS.

WEDNESDAY, March 18.

CATHOLIC RELIEF BILL.—After a great number of petitions had been presented for and against the Roman Catholic Claims.

Mr. Peel moved the order of the day for resuming the adjourned debate on the Bill, and blamed Ministers for their slowness in not having destroyed the illegal power established in Ireland.

Mr. Wilmot Horton contended that no argument had yet been offered in support of the proposition, that government could carry on the affairs of Ireland on a system opposed to that of arranging this question.

Sir H. Parnell felt confident, that the competition between Ministers of the two religions, Catholic and Protestant, under circumstances of equal, full, and perfect toleration, in which after the passing of this Bill they would embark, would be entirely favourable to the growth and spread of Protestant principles.

Lord Tullamore and Mr. Grant spoke against the measure, and Mr. H. Twiss, Mr. H. Grant, Lord Mountcharles, Lord Palmerston and Lord Milton spoke in its favour.

The Attorney General then rose and denounced the measure as bringing the monarchy and the Church into imminent danger. As Attorney General he had declined to draw the Bill now lying on the table, because if he had done so, he should as he thought have established the destruction of the Protestant Church in Ireland.

He said that his Sovereign as Attorney General had done in the affair of Ship Money, and as Attorney General he would do the same in the case of the Protestant Bishops to the Tower. No earthly inducement could make him draw up or subscribe to a Bill calculated to subvert that Constitution which his Majesty, by his Coronation Oath, was sworn to support. He would not be black one day and white on the next. He would not be the supporter or follower of a Protestant Master of the rolls on one day, and a Catholic Lord Chancellor on the next.

The learned gentleman continued to inveigh with great force against the measure and the manner in which it has been brought forward. Referring again to the subject of preparing the Bill, he said: "You may turn me out of office, but I will never consent to be the dirty tool to draw up such a Bill. I would not soil my hands with it, I would not defile my pen; I would not waste my paper in committing such a gross dereliction of duty. I would not at the same time, forfeit the character of a man of common sense, and of common sincerity, and of common truth. I therefore said at once, 'I will have nothing to do with it.' Such an incongruous man I've never seen."

Mr. Secretary Peel said that about one fourth of the debate had been upon the principles of the Bill; and three fourths, instead of being directed to the sacred cause of protestantism, and of the Protestant Constitution, turned upon personal observations and imputations on individuals. Last in the debate, but foremost in personal rancour and imputations, was the Attorney General of the King. He (Mr. Peel) did not expect that any gentleman, holding such a situation, would think it necessary, or feel himself called upon to disclose the confidential communications made to him by his Majesty's Ministers. The time had not yet arrived when all the difficulties and objections which stood in the way of the adjustment of this question could be disclosed. When the time arrived when he could fully explain those difficulties, he was sure justice would be done to his Majesty's Ministers, and that their conduct would be appreciated. The Hon. and learned gentleman (the Attorney General) complained that he had only had seven days' notice of the intentions of his Majesty's Government to settle the question. Until shortly before that period he (Mr. Peel) entertained a hope that he would have been able to retire from the government, but he has given his noble friend his cordial support in settling the question. He did feel the indispensable necessity which existed for the settlement of the question, and was ready to pay the price of what had been called his apostasy.

He was ready to resign his place, to resign his seat, to relieve himself from the obligations which he felt surrounded him—he was ready to pay the penalty of a change of sentiment, but no man had a right to say that he was advising the King to give the views of any party. He (Mr. Peel) had resolved not to abandon the noble Duke, but to commit his fortune with him, when greater difficulties presented themselves than had been foreseen. It was on the day when the noble Duke received an intimation from the heads of the church that they could not countenance this measure nor give their support, that he (Mr. Peel) declared he would remain in the government and share all the consequences of the measure. He was sorry that he felt called upon to make even this avowal at present, and he did not expect that a charge made by one who had been extorted from him thus prematurely. The first intimation that he was at liberty, he communicated the course intended to be adopted, to the Attorney General. It was a complicated measure, and had been under consideration for many weeks, and it was not until all the branches of the measure were agreed upon, that it could be properly communicated.

The Hon. and learned gentleman dealt liberally in personal charges; but the measures should not fail (hear) regardless of sarcasm and insinuation, his Majesty's Ministers would pursue a steady, and even course, until they saw that measure was safely and justly conducted. The Right Hon. gentleman vindicated himself at considerable length from the imputations of inconsistency sought to be heaped upon him, and complained of them in warm terms, as calculated to excite an unfair prejudice against him. He strenuously defended the measure from its alleged defect of supplying no security for the Established Church. He contended that, so far from that being the case, it gave the most decided preference to the Protestant Church Establishment, and on this part of the subject he gave the most positive denial to the assertion that in the case in which the terms were used, the present was to be at all considered a religious question. One parting word (said Mr. Peel in conclusion) and I have done. I have received in the speeches of my noble friend (the member for Donegal) testimonies of approbation which are grateful to my soul; and they have been liberally awarded to me by gentlemen on the other side of the house, in a manner which does honour to the forbearance of party among us. They have, however, one and all awarded to me a credit which I do not deserve for settling this question.

FROM CHINA.—The editors of the Journal of Commerce have received Canton payers to the 13th of December.

The rebellion in Little Bucharia had been suppressed, and its leader torn to pieces in the market place at Peking.

A theatre was burnt in the district of Shantak, during the performance of a religious drama, and 60 lives were lost.

A sudden inundation has taken place in King-lay-chang, province of Kongs, where the principal porcelain manufacturers were established, and 600 of their houses destroyed.

The statement that the American Consul had been obliged to quit Canton in consequence of the death of a Chinese in a quarrel with some American seamen, is contradicted.

A statement which appeared in a French paper that the Chinese had prohibited the importation of American Tobacco, is also contradicted.

The Journal of the capital (Peking) announces the death of His Imperial Majesty's younger brother, who was appointed by the Emperor to succeed him, but had resigned in favour of his elder brother.

FROM HAVRE.—By the packet ship *Charles*, which arrived on Saturday from Havre, we received our papers from that place to the 29th.

Official information has been given by the French Marine, that Terceira is blockaded by a Portuguese force.

A private letter from Portugal, received at Havre, mentioned the arrest of eighteen officers of the 16th regiment of infantry—probably for a conspiracy.

The King of Spain, with a view of introducing an economical system into public affairs, has authorized the formation of a corps of military custom-house officers, to consist of 6000 infantry, and 5000 cavalry, of whom Gen. Rodi is to be inspector. He has also authorized the proscription, expulsion, &c. of such of the clergy as are guilty of transgressing in certain respects, and of his subjects generally who offend against the rules of religion.

At Calitz great rejoicings have taken place, and a to-dieu has been performed on account of making a free port of that place.

The Paris Constitutionnel of the 15th March says that the Ministry have at length taken a step which determines the course they are to pursue. In a cabinet council a few days before, as is asserted, four of them were resolutely opposed to making any concessions on the question relating to the Communes, adhering to the principles of the bill on that subject, which is dictated by the friends of the Congregation and the old regime. The council consisted of eight; and the other half were disposed to take the subject under consideration, expressing an opinion at the same time, that the amendments proposed by the Committee were at once necessary, and in conformity with the charter. These latter were the ministers of Marine, Public Instruction, Commerce and Ecclesiastical affairs. The Ministers of the Interior, Justice, War and Finance are said to have been those who opposed the concessions, which seem to be principally designed to admit to an influence in the elections persons possessing smaller estate than those who at present enjoy that privilege.

"Thus," remarks the Constitutionnel, "it has been determined absolutely that nothing shall be yielded, and that the bill, so dear to the Congregation and the party of the contra-revolution, shall be sustained, as the only means of delivering France from those demagogical anarchists, who dare to consider falsehood as immoral, the incendiary missionists as not over-religious, sinucures and burthens as not economical, &c."

In coming to this determination, the ministry are considered as having disappointed all the hopes of liberals, and therefore as having no claim to the moderate and conciliating measures heretofore pursued by the majority of the Chamber of Communes, who are called upon by the Constitutionnel, to renounce their concessions, and come out in decided opposition. Judging from the resolution with which that Chamber has proceeded for several years, and the marked success which has attended their exertions, it is to be expected that the present session will give occasion to many warm discussions, and will probably issue in something of importance. The feebleness, indecision, and division of sentiment in the present ministry seem to promise them no adequate power of resistance against such an array. Even if able to oppose the liberals, it is not very probable that they will be strong enough to conquer them in the Chamber of Communes; and the king may, perhaps, find it necessary again to interfere, to insist on some concession, or to effect a compromise, as has before been done.

Extract of a letter, dated
"ST. THOMAS, April 7, 1829.

I regret to inform you that the captain of an American schooner from St. Barts, and another person, have been arrested here under a charge of piracy, and the authorities have dismantled the schooner. What the result of the investigation will be is unknown; but one thing is certain, that the individual condemned for crime here need not expect clemency from this government."

A letter from Mexico, dated 12th March, states that a law had passed the lower House, prohibiting the exportation of silver and gold in bars, and laying an export duty of 10 per cent upon coined silver and gold. It was expected the Senate would concur. The same house is stated to have passed a law prohibiting the importation of coarse cotton and woolen goods, white, coloured, &c. and it is said it will pass the Senate.

The British Packet *Skylark*, sailed from Vera Cruz on the 3th of March, bound to England, having on board General Pezuela, who was recently elected President of the Republic of Mexico, but had been compelled to leave the country, by Gen. Guerrero. He had leave of absence for 4 years, the sum of \$50,000 was given to him, and he is to be entitled to pay as commander of 2 regiments of cavalry. The day after Pezuela's leaving the country, Gen. Santa Anna entered Vera Cruz, amid the shouts of the multitude. Commodore Porter was invited to meet him, but refused, giving as a reason that St. Anna had been declared an outlaw, and until that law was annulled, he must look upon him as an outlaw. Vera Cruz was healthy on the 23d of March.

CADIZ A FREE PORT.—The Madrid Gazette of the 24th Feb. contains the long expected decree for making Cadiz a free port. According to this decree, the vessel of all powers in amity with Spain are to enter with, and warehouse every description of merchandise, without payment of any duty at entering or leaving the port, except the usual charges of a free port, such as quarantine, anchorage, &c. One of the articles of the decree is, that "all foreigners who may wish to establish themselves in this free port, for the purposes of commerce, are to enjoy the same security and protection as natives, and in the event of a war with their respective nations, to be allowed proper time to withdraw, and their property is to be sacred from all seizure and reprisal."

Venezuela, as the German papers inform us, is also to be declared a free port.

The King of England has given one thousand pounds to the relief of the Spitalfield weavers.

The celebrated musical composer, Louis Von Esch, died lately at Milan.

Great distress existed at Lyons, France, amongst the weavers, who were out of employment. The measure of Mr. Huskisson, in the British Parliament, is stated to have had the effect of inundating France with silk goods.

Letters from Naples of the 10th ult. states that Vesuvius is much agitated. Large volumes of smoke are seen, and stones are thrown up to a height of 5 or 6 hundred feet; but there is very little lava.

Extract of a letter from Mr. Sanderson's correspondent, dated

VERA CRUZ, March 24th, 1829.

This country is now we may say perfectly in peace, and we think will continue so during all the ensuing time of Gen. Guerrero's Administration.

The law for the total expulsion of all the old Spaniards has just past the general government, as well as that of a general and unequalled amnesty to General Santana and all his followers engaged in the late revolution.

Our vessels are now doing a good business in taking off the old Spaniards, who are daily pouring in from all parts of the country, to embark principally for France, the Havana, and New Orleans.

ALBANY, April 16.

Chemung Canal.—The bill authorizing the construction of the Chemung Canal, has received the signature of the governor, and is now a law. It is with the utmost unfeigned pleasure that we announce this. It perhaps stands in feasibility and benefit, higher than any of the projects of this kind which have lately been agitated. That section of

country will be invigorated and improved greatly, and the country at large will realize the important advantages from the coal which will now find its way to market, and which were it not for this improvement would remain for ages unmolested in its native bed. Continued prosperity to our works of internal improvement!

FROM ST. THOMAS.—It was rumoured at St. Thomas, on the 13th inst. that Capt. Anderson, of the *sch. Virginia*, of Norfolk, confined on suspicion of piracy, had been tried and convicted. It was said, that he had declared in presence of several American Captains, that he had taken two prizes, which he left to windward, which was generally believed, although there was but little doubt, that at the time he made the confession, he was intoxicated.—*N. Y. Dai. Ad.*

The Baltimore Gazette says, "the present and late Secretary, the Hon. Mr. Ingham and the Hon. Mr. Rush, arrived at the Indian Queen Hotel, the former on Saturday, on his way home, and the latter on Sunday, to embark at New York for England."

Leicester.—Joseph Lancaster is now at Albany, where it is proposed to raise contributions for the assistance of his family. It is stated that since 1811 more than 600 children have been educated in that city, on the system of instruction invented by him, at an average expense of only \$2.50 for each.

Savannah.—Several persons were arrested on the 17th, on suspicion of being incendiaries. Their examination had not been closed at the last dates.

Pennsylvania Legislature.—Both Houses adjourned on the 24th inst. sine die.

Marine Rail Way.—A company in Hudson has lately constructed there a Rail way for hauling up vessels to be repaired. The Columbian Republican says "experiments made with it have been entirely successful."

Thomas Lyon was recently killed by the caving in of a coal mine, near Pottsville, Pennsylvania.

On the 20th inst. a fire broke out in a two story dwelling house in Rochester, belonging to Jonathan Child, which was entirely consumed.

Gypsum in Essex County.—The last number of the Vermont American, published at Middlebury, contains a letter from a gentleman residing in Scroon, which says that great quantities of gypsum have been found in that vicinity, and of an excellent quality. The writer says he has tried it three years ago, by the aid of some other gypsum, and found it the best; to the same effect is the testimony of several other men in the same neighborhood. Samples of this plaster have been sent to Salem, and other places; and during the summer measures will be taken to bring the article into general notice and use.

Fire.—On Saturday evening, the Bulwer Foundry, in Anthony, between Elm and Centre-streets, was partly destroyed by fire, and several contiguous wooden buildings received trifling injury. The Episcopal Church in Centre-street, belonging to the people of colour, was on fire, and received some damage.

George Swearingen, late Sheriff of Washington County, Maryland, has been brought to Baltimore a prisoner, and after a hearing has been committed for trial. He eloped a few weeks ago, after having, as is supposed, murdered his wife.

In Cincinnati, Ohio, 500 houses were erected during the year 1828.

Improvement in Clocks.—Mr. Joseph Ives of this village is the inventor and patentee of a lever spring clock, which has passed the inspection of artists and mechanics with a high degree of approbation. The wheels are all of metal, the principal of which run on friction rollers, and exhibit an admirable nicety of finish and workmanship. The lever spring carries the striking part as well as the time, and require winding only once in eight days. The whole is in a small compact form, light and portable, without the necessity of weights, and affords at half the price of the old fashioned metal clocks. It is a highly valuable American invention, and will add much to the reputation, and we hope also to the fortune of the patentee.—*Long. I. Star.*

TEMPERANCE SOCIETIES.

The influence produced by Temperance Societies has already been such as few could have seriously anticipated, in different parts of the country where they have been established; and as they aim at the suppression of the innumerable evils which follow in the train of intemperance, it is gratifying to perceive that they are rapidly increasing.

We learn, from the second annual report of the American Temperance Society, that two hundred and twenty-two such associations exist in the United States at the present time, whose titles and locations are known. Of these five are State Societies, beside the Massachusetts Society, viz. those of New-Hampshire, Vermont, Pennsylvania, Virginia and Illinois. Thirteen of the others are in Maine, 23 in New-Hampshire, 7 in Vermont, 39 in Massachusetts, 2 in Rhode Island, 33 in Connecticut, 73 in New-York, 6 in New-Jersey, 7 in Pennsylvania, 5 in Virginia, and a few in several other states. Beside these many more are known to be in existence. In Montreal a society was formed, the past year, for Lower Canada.

Bishop England, late of Charleston, S. C. and created Lord Bishop of Ossory.

Another Steam Boat Disaster.—Extract of a letter, from Captain L. James of the Steam-boat *Patrol*, to his son in Cincinnati, Ohio, dated

TRINITY, April 6th.

I have to communicate the unpleasant intelligence, that the line on the harbor boat, collapsed about a quarter of a mile above Trinity, and blew one of the sailors overboard, scalding a colored fireman so that I have no hopes of his recovery. I fortunately had on board Dr. Clark, a very intelligent Physician, who rendered every assistance in his power. I expect to-morrow morning to build a wall between that boiler and the other, and go on to New-Orleans before I repair. This accident was evidently the effect of the water being too low in the boilers; the same cause that has produced every accident of the kind that has ever happened on the river.—*Com. Ad.*

The Albany Daily Advertiser notices a striking evidence of the increase of the Trade of Albany. On Tuesday, there were lying at the wharves, two hundred and thirty sail of vessels; a large number of which were eastern vessels.

We are pained to learn from Washington, that a Mr. Henshaw, a clerk in one of the departments at Washington, has committed suicide by cutting his throat—leaving a memorandum that certain frauds have been committed upon the treasury of the United States.—*Commercial Advertiser.*

The destitution of religious instruction around Washington is mournful indeed. Some measures ought to be taken to supply the means of instruction to the rising generation. The consequence of this ignorance is the indulgence of vice in various forms, to the progress of which, no effectual check will be presented until the Christian and philanthropic community awake to action. In New Jersey, \$40,000 dollars have been raised to provide for the establishment of schools for the poor and ignorant. Should not a sufficient sum be raised here?—*Cal. Register.*

The Mayor of Boston, with honorable promptitude and benevolence has addressed a circular to

the clergyman, recommending contributions in their respective churches, for the relief of sufferers by the late fire at Augusta, Geo.

Military Road in Maine.—Lieut. Thomas, superintendent of the southern section of this road, and Lieut. Russell, superintendent of the Northern, have issued proposals for the construction of that work, which promises to be of the highest importance to that State.

QUINQUINA.—This bark, at present so important an article in medicine commerce, is stated, in some of our foreign papers, to have become quite scarce in Upper Peru. It is said that the substance is obtained in the mountains, about 200 leagues distant from La Paz in Colombia, in places inaccessible to any but Indians, who are obliged to transport it on their backs from 40 to 60 leagues, as no beasts of burthen are able to travel over the irregular and difficult ground. There is also a prospect that the article will gradually become more scarce and dear in that part of South America, as it is said to be at Africa, according to letters of September last. As the trees are stripped and killed, the persons employed in collecting the bark are obliged to penetrate further into the forest 15 or 20 leagues a year.

Treatment of Women in India.—One poor old woman, to whom I gave half a rupee on account of her great age and infirmities, was, after I had passed, breast, dreadfully pinched and bruised, to compel her to unlock her grasp of the money. The Resident's people rescued her, or she probably would have been killed. I observed, by the way, that my chobdar and the rest of my escorts seemed to think it was strange to give more to a woman than to most of the men; and I had noticed, on many occasions, that all through India any thing is thought good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion. The same chuprasse who in clearing his way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path with warning or forbearance. Yet to young children they are all gentleness and indulgence. What riddles men are!—and how strangely do they differ in different countries! An idle boy in a crowd would infallibly, in England, get his head broken, but what an outcry would be raised if an offending woman were beaten by one of the satellites of authority.—*Bishop Heber's Journal.*

A Fortunate Holder.—The Editor of the Portsmouth Journal states, that a man who a few years ago was blessed with about \$2000, lottery money, applied to him on the 19th inst. for 13¢ cents, to pay for a night's lodging.

Gentility.—A foolish stranger who was parading the streets of New York, with \$3,000 in his pocket, was attracted by the gay masks entering the Bowery Theatre, and went in. It is almost needless to say that he came out of this "good society," relieved of the trouble of taking care of his pocket book.

From the Rochester Daily Advertiser and Telegraph.

A living Dog is better than a drunken Man.—On the evening of the 8th inst. as we were coming from Le Roy to this place in the Pioneer, the night being uncommonly dark, we discovered for some distance before we reached Allen's Creek, in Wheatland, that a dog, not known by any of the passengers, was frequently running about the sides of the carriage and evidently very uneasy, and seeming to look with deep interest, for some notice from the passengers within. When we had got up within about ten or twelve rods of the creek, the dog got before the stage, and in the middle of the road set up a most earnest barking and crying, which attracted the notice of the passengers and driver, who apprehending that all this concern of the strange dog might mean something, stopped his horses, and looking under his coach, and within six inches of the wheel saw a man lying across the path in such a position, that had he drove two feet further, the wheel must have passed directly over the neck of the poor creature and terminated his existence. The man was old, and gray headed, and the secret of the exposure was he was drunk, so drunk that when aroused he could not speak. As soon as he was drawn out from under the coach, the faithful dog appeared in an ecstasy of joy—his first motion was to stretch himself at full length upon his beastly master, fawning with more interest than language can describe, then jumping backward and forward, as if to shield him from danger, or to prevent him from his almost foolish task. We state these facts for two reasons—first to show the danger of rum, and secondly the sagacity of the animal; the faithful interest manifested by the dog could not have been more fully expressed, even if he had possessed the power of speech—and we must add one word more to set the disgusting drunkard before our reader—he held in his hand the neck of a Broken Bottle.

P. S.—There are eight living witnesses of the above facts, which happened only two days since. Rochester, April 10th, 1829.

Wolf-Hunting in Russia.—One of the modes employed by the two persons driving in a sledge at night through those woods which are known to be infested with ferocious animals of that class, well armed with short weapons, as well as ready loaded guns. The wolf is a very gourmand in pork-flesh, the younger the better: the hunters therefore take care to have in the sledge with them a sucking-pig, the ears of which they pull from time to time; when the squeaks of the animal not unusually call forth the wished for wild beast which falls ravenously on what it considers to be the noisy prey, but which is nothing more than a larger bundle of straw dragging along the ground from behind the sledge, somewhat fashioned like a pig. While in this act the maskery of the sledgers is discharged at him and there is generally an end of the wolf. But it sometimes happens that when a she wolf has been thus disturbed and cheated, and that the hunters have missed their aim the animal has made a dart at the inmates of the sledge, or followed for some time the rapid course of the carriage, howling most distastefully, thus reversing the order of the chase, until a more lucky shot has put an end to the pursuit.—*Gravelle's Russia.*

Money received in payment for the Secretary since our last.

B. F. Orcutt, \$2. C. S. Calkins, 2. T. Woodford, 2. Wm. Brown, 2. Esck Brown, 14. A. Morse, 1.75. John Fuller, 1.75. Deac. I. Woodbury, 2. J. Weston, 4.57.

MARRIED.

In this city, by the Rev. Mr. Spring, Mr. Sidney Smith, of Mobile, to Miss Mary Carter, of this city.

At Middlebury, Mr. Alfred Cook, to Miss Ruth M. Youngs, Mr. James Parks, of Providence, R. I. to Miss Elizabeth Brainerd.

At Litchfield, Mr. Daniel S. Edwards, of Roxbury, to Miss Mary Ann Webster. Mr. Lewis K. Churchill, to Miss Olive M. Bradley.

At Derby, Samuel Beach, M. D. of Stamford, to Miss Mary Swift.

DIED.

At East Hartford, Mrs. Hannah Treat, aged 64, relict of the late Capt. Richard Treat.

At Berlin, Mrs. Wilcox, wife of Col. Richard Wilcox.

At Farmington, Mr. Norris Stanley, 54.

At Hartland, Deac. Childs Taylor, 73.

At Canton, Mr. Daniel Merrill, 70.

At Groton, Mrs. Sally Stoddard, aged 47, wife of

Mr. Asa Stoddard. Miss Hannah Hurlbut, 26, daughter of the late Mr. Asaph Hurlbut.

At Canaan, Mr. Asahel Dunham, 57.

At Lyme, Mr. Jesse Maynard.

At Albany, Mr. Henry J. Rice, aged 21, formerly of this city.

In Suffield, April 23th, Mrs. Margaret Smith, aged 44 years, relict of the late Capt. Samuel Smith, who died in October last. Her decay was rapid and distressing, but borne with much submission to the divine will. Seven children are left without parents or grand parents. May they be protected and blessed by Him, "in whom the fatherless find mercy."

HYMNS OF ZION.

Just Published

AND FOR SALE AT THIS OFFICE,

HYMNS OF ZION:

Being a Selection of Hymns for Social Worship: Compiled chiefly for the use of Baptist Churches. By Benjamin M. Hill, Pastor of the Baptist Church, New-Haven.—And for sale also by

DURRIE & PECK, New-Haven.

NEW BAPTIST HYMN BOOK.

HYMNS OF ZION,

Being a Selection of Hymns for Social Worship, compiled chiefly for the use of Baptist Churches, by Rev. Benjamin M. Hill, Pastor of the Baptist Church, New-Haven.

Just received for sale by D. F. ROBINSON, & Co.

April 24, 1829.

JOHN OLIMSTED

Opening his usual full supply of New Spring GOODS, and CARPETING, of new and elegant patterns, for sale at the lowest market prices.

March, 29.

11

FRESH DRY GOODS.

THE subscriber respectfully informs his friends and the public generally, that he has taken the Store recently occupied by Mr. James G. Bolles, first door North of Central Hotel, Main street, where he has opened a fresh stock of

DRY GOODS,

comprising a general assortment of Fancy and Staple articles—all of which were lately purchased for Cash, by an experienced hand, and are now offered for sale on as good terms as can be purchased elsewhere. A share of public patronage is solicited.

John Braddock.

Hartford, April 11.

12

NEW GOODS.

JOSEPH W. DIMOCK,

DRAPER AND TAILOR,

Has just received a fresh supply of Goods in his line, consisting of

Superfine Blue, Blk., Olive, Green, Brown and Mixed Broadcloths; Cinnamon, Drab, Mix'd, Blue, Black and Fawn color'd Cassimeres; Vestings in great variety; Trimmings of every description. Cravats, Gloves, Suspenders, Collars, ready made Linen, Tape Measures, &c. &c.

Spring Fashions are received. On hand, Two Uniforms, belonging to the Artillery and Light Infantry companies, nearly new, which will be sold cheap.

N. B. All orders thankfully received and faithfully executed.

FOR RENT,

A Chamber over the store of the subscriber, suitable for an office. Apply as above. April 11, 1829.

6w12

BOOTS & SHOES

FOR SALE,

THE whole stock of Boots and Shoes, formerly belonging to R. Robinson, is offered for sale at reduced prices, at the sign of the

BIG BOOT,

south of the State House, in Central Row. As the Subscriber wishes to close the sales of the present stock as soon as possible, his former customers and others are requested to call, as they will find it to their interest.

Any person wishing to engage in the Shoe business may obtain the whole stock on the most liberal terms.

All persons indebted to the subscriber, are requested to make payment immediately. All accounts not paid by the first of May will be left in the hands of an Attorney for collection.

ROBERT ROBINSON, Agent. Hartford, April 11.

12

POETRY.

From the Columbian Star.
SPRING.

Glad Spring! thou art here, with thy mirth,
With thy flowers, that smile on the dewy earth;
With thy streams, that dance in their chaste glee,
As they leap from the fount in wild ecstasy;
While o'er them the bee, on his early way,
Wakes musical sounds to the morning ray;
Like the chant of Joy when the spirit is young,
When Hope o'er our pathway her garlands hath flung:
When existence doth wear a perpetual smile,
And visions untroubled, the swift hours beguile.

There are bright gems bursting from forests old—
There are flowers that flush in their purple and gold,
And rich sweets are loading the viewless gale—
The soft wood-violet; the primrose pale,
They have given their breath to the joyous wing,
A vernal oblation to balmy Spring!
Thou, who dost wake, in the azure air,
No tone, which may breathe of decay or care,
No strain, save Joy and the early bird,
As in thy blue chambers their voices are heard.

Thou hearest a clump of delight, oh, spring;
A magical chalice thy visits bring;
It bath chrysalis waters to lull the soul,
Till it spins the bonds of the earth's control;
Till the spirit is borne to a paradise,
Of ethereal dreams, and cloudless skies;
Until fancy to dust and decay hath given
A hue which is borne from the bliss of Heaven.

Look, where the soft breeze from the pure south
rest
Steals forth on its way o'er the green earth's breast:
Ye may trace its path by the quivering leaves;
By the flower-scents borne from the vine-clad caves;
Ye may mark its course where the young waves
dance,

As its breath hath awakened their silent trance;
By the buds that bow on their humble stem,
As if glad in the light which is poured on them;

How oft has the bard of thy treasures sung,
As he wandered in rapture, thy bowers among;
As from the green mount, he hath gazed abroad
While the earth lay wrapped in the smile of God;
While the clouds, in their golden glory, lay
Piled up in the sunshine's gorgeous ray;
Like isles of light in the sapphire plain,
Which bends o'er the beauty of nature's domain.

Thou art but an emblem of that bright shore,
Where the Spirit reposes, where death is o'er;
When the dust gives back all its kindred dust,
And the great Resurrection awakes the just;
To roam by the side of that chrysalis stream—
By that river of life, of which saints may dream;
When the soul is made free, with all sins forgiven
To roam thro' the fields of its rest in Heaven.
Philadelphia.

From the Episcopal Watchman.

"WHITHER SHALL I FLEE FROM THY PRESENCE?"—PSALM CXXXII.

Take morning's wing, and fly from clime to clime
To Earth's remotest verge, and ere old Time
Can shift one figure on his dial's face,
Haste to the frigid Thule of mankind,
Where the scant life-drop freezes.—Or go down
To Ocean's secret caverns, 'mid the throng
Of monsters without number, which no foot
Of man hath visited, and yet return'd
To walk among the living.—Or the shroud
Of midnight wrap around thee, dense and deep,
And bid thy spirit clamber—

—Hop'st thou thus
To scape the Almighty,—to whose piercing eye
Morn's robe, and midnight's vesture are the same,
And at whose voice the unfathomable Sea
Hushing its billows, shall restore the dead?
—Spirit of Truth! why should we seek to hide
Motive or deed from Thee?—why strive to walk
In a vain show before our fellow-men,
Since at the same dread audit each must stand,
And with a sun-ray read his brother's breast,
While every thought is weigh'd?—

—Search Thou my soul,
And if ought evil lurk secure within
Like Achan's treasure'd hoard,—command it thence,—
And hold me up in singleness of heart,
And simple, childlike confidence in Thee,
Till Time shall close his labyrinth, and open
Eternity's broad gate.
Hartford, April 19th, 1829.

THE CHILD'S FIRST GRIEF.

By Mrs. Hemans.

"O! call my brother back to me,
I cannot play alone;
The summer comes with flower and bee,
Where is my brother gone?"

"The butterfly is glancing bright
Across the sunbeam's track;
I care not now to chase its flight,
O! call my brother back."

"The flowers run wild; the flowers we sow'd
Around our garden tree;
Our vine is drooping with its load—
O! call him back to me!"

"He would not hear my voice, fair child!
He may not come to thee;
The face that once like spring time smiled,
On earth no more thou'lt see."

"A rose's brief, bright life of joy,
Such unto him was given;
Go! thou must play alone, my boy!
Thy brother is in heaven."

"And has he left his birds and flowers?
And must I call it vain?
And through the long, long summer hours,
Will he not come again?"

"And by the brook, and in the glade,
Are all our wandering o'er?
O! while my brother with me play'd,
Would I have loved him more!"

RELIGIOUS.

SYRIAN CHRISTIANS.

The following extracts from the report of the Rev. Messrs. Bailey, Fenn, and Baker, Agents of the Church Missionary Society, concerning the condition of the Syrian Christians of Malabar, will be particularly interesting to those of our readers who have been introduced to an acquaintance with this interesting community, by the "Researches" of the late Rev. Dr. Buchanan.

"Whatever may be thought of the credit due to the current tradition of these people, that the Apostle Thomas planted Christianity among them; yet, so much may, we humbly conceive,

be considered as established beyond contradiction:—that they existed here as a well-established Church, connected with the Syrian Church in Persia, as early as the year 535, the period when Cosmas travelled to this coast—that, at a period somewhat later, but certainly prior to the year 825, the commencement of the era of the country, considerable grants, immunities, and precedences, were conferred on them by one of the Perumal Princes—and that the greater part of these privileges have been uninterruptedly enjoyed, and are now visible among them. Every person of observation, now visiting the interior of the country, is necessarily led to this conclusion. He discovers a race of Christians, differing widely in their general manners from the later specimens of Native Converts, who, from the time of the Portuguese settlements, have been so numerous on the Coast—bearing indeed undoubted marks of their Syrian Original, and of the high dignity to which, in former times, they were raised—a people, in short, who identify themselves with the subjects of the above traditions, and to whom the names of Portuguese and Roman Catholics are comparatively new.

"It may be useful here to introduce a few remarks respecting their Moral Character. A body of people, separated by its religious and social customs from the other classes of the community, may naturally be expected to possess a peculiarity of moral feelings and impressions; and the state of the Syrian Christians will be found to justify this expectation. At the time of their first discovery by the Portuguese, they were distinguished by their scrupulous regard to truth, and their general manliness and independence of character; and were considered as constituting the chief strength of the nations who employed them."

"With regard to the actual number of these people, it is difficult to arrive at any exact conclusion. It appears, however, most probable, as well from the reason of the case, as from the accounts of Anquetil Du Perron and others, that they were a much more numerous body of people in former times, than we find them to be at present. They now themselves reckon up 88 Churches belonging to their body; of which 55 have maintained their independence of the Roman Pontiff. According to the most accurate estimate that we have been able to form, the number of families belonging to these 55 Churches amounts, at the lowest computation, to 13,000: the majority of these are poor, and support themselves by daily labour: others employ themselves in merchandise and agriculture. Though many among them are most highly respectable, especially those of the class termed Tarragan, yet there are none who can justly be styled men of property: there are very few, indeed, among them, possessed of a property to the amount of 5000 rupees.

"The number of officiating Priests, commonly called Catanars, is 114. These are wholly supported by the offerings of the Laity, on Festival Days, and on the administration of the Occasional Rites of the Church; which, for the most part, afford but a very scanty support; and in very few instances do the monthly offerings, received by a Catanar, exceed five rupees. They are generally of the best families; and consequently upon their character, as to morals and information, depends, in a great degree, that of the districts in which they reside.

"Having thus explained, in as brief a manner as we could, the former and present condition of this interesting people, we beg leave to submit to your notice the plans now in operation for their benefit, and some others that have been proposed for the same purpose. In doing this, we act under the direction of the Very Reverend the Metropolitan: and we beg leave here most distinctly to state, that whatever relates to the concerns of this Church, proceeds directly and entirely from him; with no other advice and assistance from us, than that which, partly our official relation to him, and partly his voluntary consultation of us, have made it our duty to give. The objects which the Metropolitan has in view may be included in these four heads.—1st. The Circulation of the Holy Scriptures, in the Syriac and Vernacular Tongues, with other Works of religious and general information. 2d. The general Instruction of Youth. 3d. The special Instruction of the Clergy. 4th. The erection and enlargement of Churches."

"Having thus laid before you, in as brief a manner as the nature of the subject would admit, the plans already commenced, and the further plans in contemplation for the improvement of this remarkable people, permit us to indulge the hope, that they will appear to your mind, in some measure worthy of that patronage and encouragement which is necessary to give them efficiency. A residence of nearly five years in the midst of them, in the habit of the most familiar and uninterrupted intercourse with the Dignitaries of their Church, the whole body of the Clergy, and the Society at large, emboldens us in expressing the full conviction of our minds, that they will not prove unworthy of your favour, nor fail in answering any degree of culture which may be bestowed on them. Members of a Church, venerable for her great antiquity, and which retains as her language the very dialect of our Lord and his Apostles—using a Version of the Scriptures made by Apostolic Men—miraculously preserved, during a succession of ages, in the very midst of a Heathen population, and in spite of all the violent and unceasing attacks of the Romish Hierarchy, a monument of the truth of Christianity—and of the protecting care of the Most High—they seem, in a peculiar manner, to call for the sympathy and assistance of a Christian and Protestant Nation."

In keeping up a profession of religion, you meet with difficulties from without; in keeping up the power, you meet with difficulties from within: but hold on and be not discouraged; the pure in heart long to see God, and in a little time those longings shall be satisfied.

To be amended by a little cross, afraid of a little sin, and affected with a little mercy, is a good evidence of grace in the soul.

MISCELLANEOUS.

HUMAN INFLUENCE.

The influence of men is not to be confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw. They cannot confine it to their state or country. It will spread into other states, and other countries. For, it will not die when they die; but is a legacy, which all bequeath to succeeding generations: and it will exist, and act, and enlarge its sphere of operation, for ages and ages to come!

We feel the effects of what was done by Abraham, Moses, David, Alexander, and Cæsar—men, who lived and acted in a distant country, and twenty, thirty, forty centuries ago!—and generations a hundred ages hence, and in a hundred different lands, may feel the effects of our actions! yes, that influence, which is now comparatively feeble and limited, may, in some distant age, have attained to a greatness and territorial extent, of which we have now no conception.

For an illustration of this, consider the case of CLAUDIUS BUCHANAN, the author of the "Christian Researches in Asia," and a great promoter of benevolent enterprises. When Buchanan was a child, his influence was like that of other children. It was limited. When he embarked for India, it was still limited. But on his return from India, it acted on a large portion of the British empire. At his death, the sphere of its operation was still wider. Multitudes, in this western world, then felt its awakening energy. It has survived his dissolution; and has been spreading ever since. It has identified itself with that of most of the charitable institutions of the day. And it will continue to enlarge its sphere, till, in some remote period, it may act on the vast population of the globe.

The same may be said of Scott, the commentator on the Bible; and of Luther, and Augustine, and St. Paul. They are dead, and their bodies have crumbled into dust; but their influence lives, and is daily extending.

And, though our influence may be less powerful, than was theirs when alive; and though it may enlarge the sphere of its operation less rapidly; yet it may last as long, and act as really, and come at length to the same universality. Nor will it alter the case materially, if our names are known but a little way from our homes, and are soon forgotten by all the world.

And here I cannot forbear making one or two reflections. 1. Of how great importance is this power of exerting an influence upon others! It is a talent of prodigious value. Even were it to last only during this short life, yet, with such facility, and constancy, and energy is it exerted, that it would, even then, be of vast moment. But we have seen, that it will survive us and our generation; that it is a bequest, which whether rich or poor, we must all make to future ages.

Upon the rulers of the people, and the ministers of the gospel, a thousand eyes are fixed; to them a thousand ears are listening. They act directly, and with great force, upon a multitude of families at once; and their influence, whether good or bad, will be transmitted through many channels, and into numberless places, and through countless ages. But no private station can render this talent unimportant. No retirement can destroy it. The prisoner in the dungeon, cut off from intercourse with all but his keeper, exerts an influence on him; and he on others, and they on a thousand more. The mothers of Samuel and Timothy, of Doddridge and Newton, in the secrecy of domestic retirement, unobserved by the world, taught their little ones the great truths of the bible. They could have had no suspicion how important were their labours. But the event has shown, that they were kindling a flame, the benign radiance of which was to extend to other ages, and over a great part of the world.

"Great effects often result from little causes." The "widow's mite" may touch some secret spring, on which depends, in the providence of God, a series of events, destined ultimately to pour light from heaven upon a thousand or a million souls. It may be the first in a series, (perhaps a long series) of causes, that shall result in the conversion of a sinner, the salvation of a soul from death, and the raising up of some great promoter of true piety, whose praise, like that of Latimer or Leighton, shall be in all the churches, for a great while to come.

O had they, who contribute of their property or labour for the propagation of the gospel, an eye like God to see the end from the beginning; and a mind like his, to comprehend the relations and tendencies, and the remote and ever-growing consequences, of benevolent deeds;—there would be a motive to perseverance, which would act upon them constantly, delightfully, and irresistibly.

2. How solemn is a residence in this world! Whatever we do or say in the sight or hearing of others, we are always liable to be producing changes in somebody, which will take hold on the judgment of the great day, and be felt forever! And such an influence is even now abroad; and is acting, beyond our control, upon relatives, and friends, and acquaintances, and upon multitudes whom we never saw. And it has taken such a strong hold upon the world, that the stroke, which lays us silent in the tomb, will not materially affect it. It will exist in youthful vigour; and fly from man to man, and from kingdom to kingdom, and from generation to generation; and, from far distant ages, may lift up its voice, like a spirit of darkness, or an angel of glory!

If such be our situation here, what shall we do? Obey the Divine law. Let that be the rule of your life. Employ your money, and labours, and prayers, with a view to it. Then will you leave behind you a fountain of good, the streams of which will be perennial; the source of joy, and perhaps of salvation, to thousands in succeeding ages. And who is there, that would not desire, if

ever admitted to the world of glory, there to welcome, from age to age, immortal souls, who will ascribe their salvation to the blessing of God on his influence? Who is there, that would enter heaven, and, through the vast regions of bliss, and through countless ages, never find one happy soul, who was saved through his instrumentality? If there be any such distinction, in that blissful world, as that of riches and poverty, such a one must be accounted poor indeed. He has it is true, escaped the dangers of this tempestuous ocean; but, like some shipwrecked mariner, he has escaped with nothing but his life.—*Gospel Advocate.*

From the Journal of the Times.

THE TONGUE.

The tongue is the glory of man. Truly, it is wonderful that it possesses the power of articulating such a variety of sounds, indicating such various sentiments and emotions of the mind. The tongue is (or ought always to be) the index of the heart. For "out of the abundance of the heart the mouth speaketh." If the mind of man is to be regarded, so also must the tongue. By words we read the motives and disposition of the heart, whether good or evil. Every day's observation proves the power of speech; a word may destroy a nation, and a word may save one. How many are daily injured by the tongue of the slanderer! How many deceived, and thereby ruined, by the tongue of the flatterer! How many provoked to give vent to violent and sinful passions, by the tongue of the insolent! So, on the other hand, thousands by the power of speech, are edified and instructed. By it the humble worshipper is enabled to contemplate with the utmost pleasure the mysteries of divine redemption. The pupil, by its aid, is led with delight and heart-felt satisfaction through the various branches of science which he pursues. The use of the highest faculties of the soul are manifested by the power of speech.—The wise man declares, that, "death and life are in the power of the tongue." Prov. 13, 21. The declaration of the apostle James, sets forth the astonishing power of speech, in bold images, and strong colors, especially that of an unruly tongue. "As a fire in a world of iniquity, so is the tongue among the members, that it defileth the whole body, and setteth of fire the course of nature, and is set on fire of hell." The tongue, in many particulars, resembles that furious element, fire. A small spark will kindle much fuel; so the little but powerful member, the tongue, can do much mischief. An ungoverned tongue is a world of iniquity, and is set on fire of hell. How many friends have been made enemies by a word! O! thou malicious tongue, what hast thou not done? Thou hast stirred up Envy, and armed REVENGE, with his deadly weapons. Thou art a peace breaker. Thou hast destroyed kingdoms, caused war, bloodshed, and duels, "most devilish of them all."

But however great the power of the tongue, and however unruly or ungoverned many may be, yet the government of the tongue is an important, and many with proper exertion prove an advantageous duty. That we may be, for the future, enabled to hold the reins of government over that unruly member, we shall do well to remember the divine command, "thou shalt love thy neighbour as thyself."—Love worketh no ill to his neighbor. Let intriguing politicians in future, look out how they fabricate and industriously circulate falsehood, and charges of treason against their political opponents. Let secretaries also avoid, especially clergymen, how they misrepresent the sentiments of those who differ with them. And in truth, if editors talked as much against each other as they write, I am inclined to think the like caution might be profitable to many of that class.

Contemplation of Holiness.—The eye of a godly man is not fixed on the false sparkling of the world's pomp, honor, and wealth. It is dead to them, being quite dazzled by a greater beauty. The grass looks fine in the morning, when it is set with those liquid pearls, the drops of dew that shine upon it; but if you can look but a little while on the body of the sun, and then look again, the eye is as it were dead; it sees not that faint shining on the earth that it thought so gay before. And as the eye is blinded, and dies to it, so within a few hours that gaily quite vanishes, and dies itself.—*Archbishop Leighton.*

The Willows of Babylon.—The banks of the river of Babylon, as the learned Bochart informs us, were so thickly planted with willows, that the whole country was thence called the Vale of Willows; and on these trees were suspended the lyres of the captive Hebrews, neglected and unstrung.—*Ouseley's Persian Miscellanies.*

We have always thought that few of the "miseries of human life" could equal that of a man, who, after marriage, finds that he has taken a lady in "auction binding."

It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men who never loved one?

A SCENE ON THE GANGES.

One day I was walking on the banks of the Ganges, when I saw a group of people sitting together, and mumbling something to themselves. Near them I saw a corpse, wrapped in a white sheet, with its feet covered with water. A few moments after, a young man, I should think about twenty years of age, shouldered the corpse, and walking slowly to an elevated bank, he hurled it into the river, in the same manner you would a log of wood. He then plunged in after the body, and deprived it of the winding-sheet, leaving the corpse to float down the tide in a state of nudity. When the youth reached the shore, I asked him who the young person was that he had thrown into the river? He replied with a kind of grin, "My wife!" I said, "You don't seem to be very sorrow about her." He said, "No; it was God's pleasure." I asked him how old she was; and he said, "Thirteen years old." I then inquired if she

had any family? He replied, "Not now: she had one, a little girl, but that the Ghunga had got the day before." I then asked him how long his wife had been dead, when he informed me that she died the moment before I came up. The father and mother of the unfortunate girl were both there, but seemed as indifferent as the rock on which they had perched themselves, to watch her progress down the rippling stream—the cold grave of millions.—*Memoirs of John Shipp.*

Lyceums.—A Lyceum has been organized in Northampton, and a lecture is to be delivered at the Town Hall, every Thursday evening. Also, a similar institution is being established at Amherst. The College Faculty and Students, we understand, are not immediately concerned in the enterprise.—*Belch. Cen.*

CHILDREN'S DEPARTMENT.

JOHN AND THE LAMBS.

John was a little boy whose father was a pious good man, who loved to take every opportunity of impressing divine truth on the minds of his children. John had been some time from home; but a short time ago he came back to his father's house. The day after his arrival, his father took him into the field, not only that he might enjoy his company, but impart to him religious knowledge; for he was deeply concerned for his eternal welfare; and it was his method to make even the entertainments of his children a source of instruction. John was much pleased in seeing the lambs playing and skipping about the field, and very much wanted to catch one, they looked so pretty. His father asked him if he ever read about lambs in the Bible; he replied, he had read the first chapter of John, "Behold the Lamb of God, that taketh away the sin of the world:" that means Jesus Christ. Why did he call him a lamb? he was not a lamb, was he, father? Not literally so, but he resembled a lamb for purity: for "he did no sin, neither was guile found in his mouth;" for meekness and patience he was led as a lamb to the slaughter; he cheerfully resigned himself a sacrifice for man's sin, and went forth without resistance to suffer. He is also called a lamb, because there were lambs offered in sacrifice every day by the Jewish nation; and once a year they offered the paschal lamb, of which you may read in the 12th chapter of Exodus. The lambs were to present the Lord Jesus Christ, and what he suffered for sinners. My dear child, you are a guilty sinner; all mankind are sinners; we were exposed to death—that is, the wrath and curse of God: and the innocent little lambs were killed and their flesh burned every day, to remind the Jews of the Lord Jesus Christ; and when we see the lambs, we should think of him. He was God over all, but became man; was free from sin; never had so much as one evil thought, yet took upon him the sins of men and children, and endured all that curse, and all those bitter agonies, and a cruel and ignominious death, which we deserved, that we, my dear John, might not go to hell and be miserable for ever. As he has been so kind, will you not love and trust in him, commit your soul into his hands, pray to him and serve him? I hope I shall, some day, father. O, my dear child, many say they hope they shall be the people of God some time, but that time never comes with numbers of them. I want you to love him and serve him now; it is not too soon; Josiah began to love him when he was younger than you are. I will try, father, and beg of God to teach me; for I do not know how to love and serve him. Do, my dear child, and then I hope I shall see you a lamb of his flock; for he gathers the lambs in his arms, and carries them in his bosom.—*Youth's Friend.*

THE PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE. RANCE, at their office in State Street, a few doors west of Front Street.

THIS Institution was incorporated by the Legislature of this State at their last session for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in and secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.
THOMAS C. PERKINS, Secretary.
Hartford, July, 1825.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Morgan's Exchange Coffee-House Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are:
Thomas K. Brace, Charles Babcock, Christopher Saunders, Henry L. Ellsworth, Jesse Savage, Thomas Belden, Joseph Pratt, Samuel Tudor, George Beach, Henry Kilbourn, Elisha Dodd, Joseph Morgan, Oliver D. Cooke, Stephen Spencer, James Thomas, Griffin Siedman, James Thomas, Dennison Morgan.

THOMAS K. BRACE, Presid.
JAMES M. GOODWIN, Secretary.
Hartford, June 21.